

The Brooklyn Jewish Center Review

March, 1952

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By A. A. ROBACK

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NEWS OF THE MONTH

THE PASSOVER FESTIVAL

THE feast of Passover begins on the eve of the fourteenth day of the Jewish month of Nisan and is celebrated for seven days in Israel and for eight days in all other lands. It commemorates the deliverance of the Israelites from Egyptian slavery.

In Post-biblical times, before the calendar was fixed, the Jerusalem authorities notified the Jews by messenger regarding the date of holiday. Very often the messengers were late, so to make sure that the proper days were observed, the Jewish communities throughout the world ordered the observance of an extra day—hence the eight days of Passover. The first two and the last two days are holidays and the four middle days are the ordinary days, *Chol Hamoed*.

Passover is called the season of freedom, *Zman Cherutenu*, because the holiday commemorates the freeing of our ancestors from slavery. It is also known as the feast of unleavened bread, *Chag Hamatzot*, because it reminds us of the kind of bread, *matzot*, which the Israelites baked when they left Egypt because there was no time to wait for the dough to ferment.

During the month of Nisan no mourning addresses or eulogies are delivered, because of the joy which marks the celebration of Israel's emancipation from slavery. Fasting is prohibited. Only the first sons are supposed to fast on Passover eve because the first-born Israelites in Egypt were spared when the tenth plague was inflicted upon the Egyptians. If Passover eve falls on a Saturday, the first-born should fast on the preceding Thursday. Passover was one of the three holidays when the Israelites made their pilgrimage to Jerusalem. That city was never so crowded as on Passover. On the first day of the festival thousands of Jews marched to the Temple with the Pascal lambs. There, in a solemn ritual, the sacrifices were offered. The pilgrims then left the Temple and went home to get ready for the evening meal, the essential part of which was the Pascal lamb.

After the destruction of the second Temple the custom of offering the lamb was discarded, but Passover did not lose

its status as a great national holiday. The celebration, however, was confined to the home. The freeing of Jerusalem from foreign rule became the main theme in the Messianic hopes after the destruction of Jerusalem by the Romans, and Rabbi Akiba added a prayer in which was expressed the hope that the Jew would again observe Passover in a new, free Jerusalem.

Years ago the preparations for Passover began immediately after Purim. There was no modern equipment for the baking of matzos. Each town, therefore, baked its own matzos. The baking of the unleavened bread was therefore a major task of the family. The people were also busy buying new clothes, cleaning the house for the holiday, getting the dishes ready.

On the night before the first Seder, the father of the family clears the *chometz*, leavened bread, out of the house. He puts crumbs of bread on window sills and other spots. With a feather, a wooden spoon, or plank, in his hand he walks around and brushes the crumbs into the spoon. The son or daughter usually follows him with a candle in the hand. The father does that while reciting an appropriate prayer. The spoon with the crumbs is wrapped in a piece of cloth and burned on the following morning. This ceremony is called *B'dikat chameitz*.

The important features of the Passover service, both evening and morning, are: the recitation of the Hallel throughout the holiday period. This prayer consists of a selection of psalms, glorifying God; the counting of the Omer, which begins on the eve of the second day, and the prayer for rain, offered on the seventh day.

During the Seder the following symbols are used: a small piece of lamb, matzos, bitter herbs, a roasted egg, and *charoset*.

There were many varieties of observance among various sects.

The Samaritans, of whom there are barely two hundred left, observe Passover on Mount Gerizim, which they consider holy. They set up their tents, one for

each family, outfitting them with furniture and utensils. There, on the slope of the hill on whose top once stood their temple, they observe the Passover holiday. The High Priest offers the sacrifice, and the slaughtering of the animals is a signal for general rejoicing. In the evening they partake of the meal.

The Jews of the Caucasus observe the holiday night sitting in their best festive dress. The rabbi wraps a piece of matzoh in an old cloth, places it upon his shoulder and paces off four cubits, saying, "In this way our forefathers went out of the land of Egypt, their kneading troughs, bound up in their clothes upon their shoulders."

The Jews of Morocco are fond of dramatizing the Pesach eve. After reciting the seder service every male in the household puts a pack on his shoulder. The male members of the family run up and down the street shouting. In this manner our forefathers went out of Egypt.

Passover in modern Israel has assumed its true significance, that of national liberation. To the people of Israel Passover is a holiday of national redemption.

The *kibbutzim* make elaborate preparations. On Passover eve the communal dining room is ready for the Seder. The tables are set with wine, fruits and delicacies. The walls are decorated with appropriate drawings. The leader begins the Seder with a few remarks about the significance of the holiday for the people of Israel. Everyone joins in the chanting of the Haggada, interspersed with Israel's songs. Following the service, the members of the kibbutz join in dancing and singing which lasts till the early hours of the morning. In some *kibbutzim* the members compose their own Haggadah, which relate the exodus of Jews from the lands of slavery and their return to their home in the rehabilitated land of Israel. They even have their own four questions written for the occasion. These emphasize the difference between the days when these Jews were enslaved in Europe under the yoke of the oppressors and the present time when they are free in their own land.

—LEO SHPALL.

BROOKLYN JEWISH CENTER REVIEW

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Communist-Organized Anti-Semitism

AMONG a class of misinformed people — fortunately limited in number — there is the belief that communist Russia has always in the past exercised, and indeed is now exercising, a program friendly to Jews in general and to Israel in particular. Proof of the latter is found by them in the fact that usually Soviet votes in the United Nations have been favorable to the cause of Israel. Evidence of the former is believed to be found in the alleged fact that there has been no organized pogrom in Russia since the establishment of the Soviet government.

This is an extremely short-sighted reading of the record. True, the Soviets and their satellites voted for the establishment of the state of Israel. There is strong evidence, however, for the belief that this vote was cast more for the purpose of embarrassing Great Britain than of aiding the Jews. Moreover, cogent proof exists that the Russians have afforded actual as well as moral support to the Arab governments in their intransigent policies, up to and including the war against Israel.

Internally, the Russian record is no better. For a number of years now there has been an active program of suppression of all manifestations of Jewish life and culture within the borders of the U.S.S.R. and its subordinate nations. Yiddish newspapers have in the main been silenced for years. The works of Yiddish authors have been proscribed. The term "cosmopolitan," anathema in Russia, has been given an especial stigma and taint when applied to Jews. All Zionist ac-

tivities have long been outlawed.

This last classification of repression and enmity has just had new manifestation. It is presently reported that Communist Czechoslovakia is preparing to stage a purge trial of many top officials. While there are non-Jews included in the group, some of the most conspicuous are Jews. These include, for instance, Rudolph Slansky, former party Secretary General. Moreover, the indictment of these defendants is that they are members of a "Trotzkyite-Zionist conspiracy" to overthrow the present regime with the aid of the Western powers.

We waste no tears upon Comrade Slansky and his cohorts, who by mere accident bear the name Jew. They have

chosen a way of life in fundamental antagonism to all the precepts and veracities of our forbears. They pay for their treason to their faith and their people by a retribution all the more pointed because it comes at the hands of their unprincipled comrades. He who deserts justice must eat of the fruit of injustice.

It is to be hoped that those deluded ones among us who have heretofore been blinded to the evils of communism by the erroneous belief in the pro-Semitism and the pro-Israel attitude of the Soviet government, will now see the entire system in true perspective — as an enemy of every concept of individual and social morality and justice which it has been the glory of Judaism for centuries to serve.

—WILLIAM I. SIEGEL.

Authorized Funds For Israel

THE pendency of the campaign for the United Jewish Appeal makes it pertinent to refer to and publicize a resolution just passed by the Jewish Agency.

The Committee on Control and Authorization of Campaigns of that body, meeting in Jerusalem, has again taken note of the existence of many collection campaigns ostensibly for the benefit of Israeli institutions, but actually of no importance or aid to that country. The Committee has listed the following organizations which may undertake collections in the United States. They are:

American Committee for the Weizmann Institute of Science; American Friends of the Hebrew University; American Fund for Israel Institutions; American Red Mogen Dovid for Israel

(membership campaign only); American Technion Society; Federated Council of Israel Institutions; Hadassah; Jewish National Fund (traditional collections only); Material for Israel, Inc. (materials only); Mizrachi Women's Organization of America; National Committee for Labor Israel (Histadruth Campaign); Pioneer Women, the Women's Labor Zionist Organization of America; Women's League for Israel (New York area).

It would be well to memorize and refer to the foregoing list. There are numerous drives for funds conducted in this country which usurp fine names and fine purposes for the ultimate benefit of the collectors. There are other drives for institutions of no consequence in the life

(Continued on next page)

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"JUST BETWEEN OURSELVES"

בֵּיןנוּ לְבֵין עַצְמֵינוּ

An Intimate Chat Between Rabbi and Reader

A Wonder In Miami

I WANT to share with you, the readers of our *Review*, the inspiration that I had as I listened to the addresses and to the proceedings of the opening of the 1952 national drive of the United Jewish Appeal, which took place in Miami Beach a few weeks ago. I was privileged to attend the similar gathering last year, and, to be very frank with you, doubted if this year's Assembly could or would match the inspired enthusiasm of the former meeting. I heard whisperings from a number of people that business conditions were not as favorable this year; I heard other complaints, and the general impression was that all appeals to the Jew's generosity would not meet as favorable a response now.

How great was my surprise and how wonderful was the thrill I experienced when the responses from the 500 delegates began to pour in. It was one of the most

remarkable demonstrations I have witnessed, and my great regret at that moment is that all the members of our Center were not present to share with me the inspiration of that hour.

Indeed, as soon as I entered the hall where the gathering took place I instinctively felt that all pessimistic predictions were false. The faces of these representatives of American Jewish communities were determined, and their eyes were aglow with a zeal to be of service to their people in the hour of their need. They came from far and wide, from forty-one states, from large and small cities, all resolved to set an historic example to all American Jews. And as I watched the expressions of the assembled delegates as the leaders spoke, I knew that they would rise to the occasion. There was no need for the mechanics of oratory. Edward Warburg spoke as he would to his own family, to intimate friends, and the audi-

ence felt the sincerity, the devotion of this remarkable young leader, who is literally giving all of himself to the great cause of the rescue of his people. Dr. Joseph Schwartz told the plain facts of the needs that have to be met if the tens of thousands of Jews who must escape from their miserable existence in East-European and Arab lands are to find a home in Israel. And then Eddie Cantor rose to speak. Needless to say that Cantor won the affection of all Jews—and indeed of all Americans—for the great service he is rendering to the newborn State of Israel as well as to every worthy cause. With his inimitable wit, he immediately won the hearts of the gathering. But soon he turned to a serious note and held the audience spellbound with a moving description of what he saw on his recent visit to Israel.

No sooner had he concluded than one representative after another rose to announce contributions. Sums ranging from \$250,000 down to \$5,000, and even lesser sums came pouring in rapid succession so that within less than an hour's time the total of more than eleven and a half million dollars was received—a million dollars more than were contributed at the opening of the drive in 1951. The most remarkable thing in these responses was that more than 80% of the contributions showed an increase over their last year's gifts.

As I watched the faces of these Jews I felt a renewed faith in the success of the 1952 United Jewish Appeal campaign. The devotion of these leaders will undoubtedly inspire the rank and file of our communities to do their fullest duty, and thus help to bring life and salvation to our people who are building a home that will be a blessing and glory to Jews there and everywhere.



EDITORIALS

(Continued from page 3)

of Israel, which of course make an appeal to the sentiment of American Jews only because of their physical existence in the State. The monies paid to these organizations would be disbursed for proper purposes by the authorized organizations.

To Rabbi Saltzman – A Farewell Tribute

I AM confident that I express the sentiments of all the members of the Brooklyn Jewish Center when I say to Rabbi Manuel Saltzman "A hearty *Tzescob L'Shalom*" on his acceptance of the rabbinate of Temple Anshe Chesed in Manhattan. Rabbi Saltzman has been with us almost five years and has given faithful and devoted service. He has paid special attention to our young people's activities in the various groups of our youth organizations, and has been a source of great help in the guidance of our Institute of Jewish Studies for Adults. Our Sisterhood, too, has gained from his advice and guidance. His preaching has enriched our services, and he has always endeavored to keep our pulpit on the high

standard which we have tried to maintain throughout all the years of the life of the Center.

We shall, of course, miss him, but we want to take this opportunity to extend to him and to his dear wife our very best wishes for great success in his new post. May our Heavenly Father bless his work so that through his services this important community in Manhattan may be inspired to a greater and nobler Jewish life, and one that shall enrich American Judaism as a whole. Our fervent prayer is that his going from us and his coming to Anshe Chesed may be blessed now and always.

—ISRAEL H. LEVINTIAL.

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THE MIGHTY PERETZ

By A. A. ROBACK

ISAAC Leibush (Leon) Peretz was born in Zamosc on May 18, 1852. Zamosc (pronounced Zamoshtch) or Zamost, as it was called under the Russian régime, is a small town in "Crown" Poland of about 12,000 inhabitants about half-way between Lublin and Lemberg (now Lwów). Some day we shall probably learn why it is that some small towns, scarcely more than villages, have been either the birthplace or the home of more than a handful of distinguished people. In our own Massachusetts there is the townlet of Concord, which among its five or six thousand residents numbered Emerson, Thoreau, Hawthorne, the Alcotts, and Sanborn.

Zamosc belongs to that category of fortunate little centers which could boast of a dozen celebrities, rabbis, scholars and writers, within a century, overtopped by the man who was an epitome of all that had gone before him. Peretz tells us that it often went by the name of "little Paris," not that it was so gay or cosmopolitan, but because of its tempo. The "enlightenment" made its appearance in Zamosc before it penetrated into the larger centers.

Peretz was said to have descended from an old Spanish family and is thus remotely related to the numerous Pérezes whose names one finds in the card catalogues of the large libraries, and who are most likely the remnants of old Marrano families.

Dr. A. A. Roback is the foremost historian and critic of Yiddish literature writing in English, and the organizer of the Yiddish collection at Harvard University. His principal work, however, is that of psychologist, and he has taught psychology at Harvard and other universities.

This article is compiled, with Dr. Roback's permission, from his book, "I. L. Peretz, Psychologist of Literature," published by the Sci-Art Publishers, of Cambridge, Mass., and from his "The Story of Yiddish Literature," published by the Yiddish Scientific Institute of New York.

*The Story of a
Great Story-
Teller Told
On The 100th
Anniversary of
His Birth*



His more immediate forbears lived in Frankfurt and Danzig. They were all respectable and highly esteemed people combining by intermarriage, as many Jewish families do, commerce and learning. Peretz's father, Judah, at first a timber merchant and later part-owner of a distillery, was a man well versed in Talmudic lore. He was comparatively liberal in his views, even exhibiting revolutionary tendencies.

Peretz was very much attached to him as well as to his mother, of whom he speaks with great tenderness. As was the custom in those days, it was she who attended their store (house furnishings) while the husband was either engaged in business on a larger scale or else spent his time in the house of study (not to be confused with the synagogue, which is primarily a house of prayer).

Peretz's environment did not offer him a great deal of opportunity. If he was able to see so much in Zamosc or even the village of Szczepreszyn about 14 miles distant, it was the reflection of his own phantasy that held his vision. His impressionistic mind knitted and embroidered the simple experiences which he received on a universal, if not cosmic, ground.

There were his classmates, his little chums, his cousins, who roamed about

Zamosc together with him, and observed the thousand and one quaint scenes which young Leibush took in, witnessed the many impressive rites and customs characteristic of ghetto life, yet it was only to Peretz that Zamosc revealed itself with its haunted well, its hidden saints, its enchanting town clock, its fascinating damsels, its remarkable study-house, weird market-place. Zamosc has now become almost a shrine. The Peretz cult brought to the little town many seekers, both readers and writers. In vain they examined the town pump, scanned the sacred books in the study-house for a vision of that which Peretz saw. They viewed the market-place and caught a glimpse of the old well, but they shrugged their shoulders; a typical muddy and poverty-stricken town in Poland.

Peretz was a prodigy, a wonder child. He was initiated into the intricate study of the Talmud when he was six years old, and was an exception even among exceptional children, as the following incident will show.

Little Leibush was three years old. The family, including grandparents, uncles, aunts, etc., had gathered at his grandfather's home to celebrate his scholastic initiation. He was set on the table and plied with teasing questions, while he was

trying to put his arms around a large vase, which his grandmother removed, as she asked him whether he would be able to make the appropriate address later. (The students were expected to draw on the most difficult passages of the Talmud and the Midrashim for their material, which they must elaborate in the form of a dispute.)

The child replied in the affirmative "tennen" (instead of "kennen") for he could not yet articulate either a *k* or *g*, and he was about to get off the table, in his childish impatience, but his uncle, who afterwards saved much of what the youth had written from destruction, mockingly said:

"And do you know how to spell *Vayitro*" (*Vayikro*, not *Vayitro*, represents the book of Leviticus).

Leibush did not know the meaning of "spell" and wanted an explanation. He was then asked how one would write *Vayitro*.

"*Vayitro*," the little lad answered not without resentment, "is not written. It is a verse and portion of the Holy Scriptures."

Scarcely had he learnt just what was meant when suddenly the whole section in question appeared before him, one word after another, and he called out letter after letter, omitting only the tetragrammaton, *IHWI* (Jehovah), which must not be even spelt out without substitute letters.

•

Leibush was unusual in another respect. Prodigies, in general, while not necessarily introverted or reclusive, as is commonly believed, are more or less settled. Young Peretz indulged in the well-known pranks of sealing the teacher's long beard with wax or setting for this *rebbe* a trap by spreading snow over an improvised skating rink and then sending a pupil to tell him that the boys were skating near the house of study. The near-sighted *rebbe* hastened to chastise the culprits, but as he approached the thinly spread snow over the ice he fell, arose and fell again each time he managed to get on his feet, while the class looked on and laughed in glee. Only after he swore not to punish the children for their malicious trick was he assisted and taken home.

Another teacher was tormented in a different way, and Leibush was among

the participants. To repay him for his constant pinching, in which his long pointed finger-nail was of service, the boys put snow around the brim of his hat. The snow melted just as he was sitting at table.

On one occasion, knowing that their teacher was fond of strong tea, but could never succeed in making his wife understand that she did not put enough leaves in the samovar, the urchins contrived to add some axle grease to the tea. The samovar boiled, the *rebbe* poured out a glass of tea, and this time it was pitch black. He cast a grateful glance in the direction of the *rebbitzin* (madam

ing to free both the boy and the box from the group of women that had gathered around.

Detached phrases were heard, like "Reb Yudeles . . . Riveles . . . son . . . oldest son . . . sent here . . . probably . . . some stuff! To Reb Pinkhusl . . . He'll make somebody out of him . . . I should say so . . . A young twig. But my! What eyes! Just look! See!"

He was shown in. The house was dark and dingy with rickety stools and sacks of potatoes, onions and carrots, some of the vegetables on the floor lining the walls. Reb Pinkhusl was away. It so happened that the daughter just after



Peretz and his second wife at the time of their marriage
—From an old print.

teacher) but before he was able actually to bring the glass to his lips, one of the little scamps fearing lest the potion might poison the teacher, kicked the table and the steaming glass overturned in his lap.

Leibush's pranks and antics were the talk of Zamosc. He soon outgrew his teachers. His father was advised to let him study in the *bes-medresh* (study-house) by himself. Leibush promised to apply himself assiduously, but he plunged into the esoteric Cabbala and philosophical works.

His mischievous conduct was becoming unbearable and his father made arrangements to board him at Reb Pinkhusl's in Szczebreszyn about fourteen miles away.

When Leibush arrived at the home of his prospective tutor in Szczebreszyn, together with the wooden box containing his belongings, they were both taken off the carriage by Reb Pinkhusl's wife, a tall swarthy hairy woman who was try-

ing confinement had developed some trouble in lactation. As her groans and grief would not be tolerated among the joyous-minded Chassidim of the tiny village where she and her husband resided, and also because of the care she would receive in her mother's house, she came to occupy Reb Pinkhusl's alcove, while he left to stay with his son-in-law.

The *Rebbitzin*, i.e., Reb Pinkhusl's wife, lost no time in driving a bargain with her young charge.

"Tapers, you'll buy tapers, little boy, won't you?" she asked him with a bleak smile. Thus, she obliged him to buy candles for his study periods.

In his reminiscences, Peretz relates his introduction to this home:

"And there, you see," the *Rebbitzin* said, 'close to the wall, between the cupboard and the barrel of water (from the alcove groans are heard, while she calls out "Right away, daughter dear, I am

just going to meet the doctor!"') you will sleep. I'll make a fine bed for you and meanwhile (a moan and—"right away, this minute, the boy is hungry, you know") there is a bowl of onions, just prepared. I knew you were coming, and some radishes, too, moist from the salt . . . go on and eat. I am just going to meet the doctor and I'll bring you a glass of milk . . . and here is an egg biscuit.'

"She disappears. My feeling of hunger will not be downed. Besides, I want to 'eat down' the groans from the alcove. I eat and the tears flow down my cheeks and into the bowl . . . but—Why was I driven away from home? What have I done? I want to reflect, recall, but I begin day-dreaming and can't recollect. Absent-mindedly I finish the bowl. A terrible thirst gnaws at me. Having become adapted to the dark, I see a glass of milk on the table. In my belief that the *Rebbitzin* had already returned and brought it without my hearing her, I seized it and drank it all, and with the glass still in my hand, I see the *Rebbitzin* come with a glass of milk.

" 'Woe to me! Woe to me!"

"Crash! Smash! Two glasses dropped, the one in my hand and that in hers.

"An appalling cry from the alcove . . .

"It transpires that I drank the glass of milk which was drawn from the affected breast as a specimen for the doctor.

"Finally the *Rebbitzin* exclaimed, 'If people say crazy you might just as well believe it.' "

As we may imagine, the reputation of Leibush did not grow too favorable. His dreaminess and preoccupation were the signs of aberration to most of the townspeople, both young and old. He would find chalk-marked circles on the table in the house of study with complimentary attributes outside the circumference, such as, "A keen mind, a good heart, a sharp eye" . . . and in the centre, the word "crazy."

Leibush would get up at four o'clock in the morning and late at night would listen to the stories that the *rebbitzin* was telling her cronies. Because of the barrel of water which chilled his head, he could not sleep well. At one time he wanted to turn the cot, but the swarthy *Rebbitzin* clapped her hands saying: "What a crazy idea? Why, he would lie facing the door!"

There he lay most of the night half

awake (he was probably about twelve years old then) listening to Reb Pinkhus scratching the goose quill on the paper, or getting up to consult a book on the hanging bookcase. Often, however, the dark and hairy Rebbitzin would begin her accounting with her neighbors late at night, since they would frequently buy and sell in partnership. The transaction would begin with a quiet whispering like the sizzling sound of a slow fire, then Leibush would hear a hissing as if vipers were conversing, interrupted by a "ts, ts . . . The boy is asleep."

The accounting is followed by a general palaver. The topic comes around to Leibush. The child then becomes fully

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An autographed letter by Peretz

awake; he pricks up his ears. Much that he was not acquainted with about his family is now disclosed to him for the first time. His great-grandfather, Leibush, was an aristocrat, dressed well, spoke German fluently, and was esteemed by the Polish nobility, but also appeared to be deaf. His great-grandmother kept a large store and imported goods from abroad. The earnings of two drawers, filled with almonds and raisins, were set aside for the poor.

The youngster finally dozes off in spite of the chill coming from the barrel of water. He dreams of Zamosc, of the armory, the bridges, the military band, peasants; and once after a series of such dreams, he feels the bony hand of the *Rebbitzin* on his forehead. He shivers, pulls up the blanket, hears a voice, "Pinkhusl, Pinkhusl, he is feverish," and he remembers no more. We need hardly be surprised at the delirium which set in after such nights.

On recovering, he was sent home with a string of false charges, which Peretz could not recall, except in general that he was impossible, a real lunatic. He could never defend himself, so he let his father scold him while his mother, who sensed that things were not so bad with him, restrained her tears, feeling that at least he was released.

It was in the study-house (*besmedresh*) that he pored over his weighty tomes, the Cabbala, the philosophy of Maimonides whom he adored to the extent of blue pencilling a passage in a hallowed Talmudic commentary which dared to speak of the Great Mediaeval slightlying. This bold act, in view of some of the young men, created a furore among the readers in the study-house, who were about to attack him but were taken aback at his defiant stand, letting him off with an abusive epithet. It was here, too, that he diverted himself with companions by playing checkers. A portion of the floor near the ark was chalked out into a chess board; and bits of dried bread, dark rye and white, or else potato dice, peeled and unpeeled, were the improvised checkers.

Leibush evinced a deeper interest in the stories and anecdotes he heard in the study-house, which also served as a house of prayer, than in the Talmud. "A phenomenal mind," adults would remark.

We are still in the dark about Peretz's age at this particular period. What is especially peculiar is that there are no recollections or even mention of the *Bar-Mitzvah*.

We can only guess that the growing Peretz has now reached the age of puberty. A medley of problems, doubts, and conflicts keeps running through his mind. He is undergoing a transition, both psychologically and physiologically, outwardly and inwardly. Hitherto he

had steeped himself in Jewish lore, religion, theology, Talmud, Cabbala.

Now, however, the *Haskala* is beckoning to him, but *Haskala* is only education, grammar, language. That is not what lured him. He was engaged in higher things, speculations about existence and creation, being and becoming, predestination and free-will. What is the *rationale* of life? What is death? Why is evil?

His melancholy sets in even on Sabbath eve at table, which enrages his father to the extent of boxing his ear. He becomes reclusive, settled, more introverted than before and can count on no one with whom to exchange opinions or to discuss his troubles.

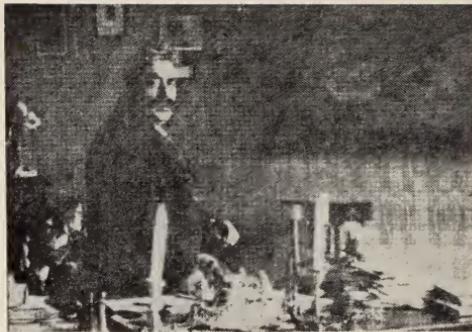
Not only death but death's first cousin, sleep, also had a certain fascination for him. Nights he would lie awake fearing lest he fall into the eternal slumber, and the heavier his eyelids became, the greater grew his terror. Sometimes he would leap up from bed, burst open the window, look into the market-place or dart out to the square, but the market-place too is enveloped in a shroud of a nightly hue; sombre windows, frozen buildings. An impulse comes over him to scream and awaken the town.

During the day he is happy; the sun-shine spells life. Night is fraught with gloom, augurs death.

That Peretz should later, as clerk of the Warsaw Community, have been assigned to the mortuary desk is a remarkable coincidence, if not a quip of fate. It was Peretz's duty for many years, to deal with applications for burial, in the largest of European Jewries.

In his aimless wanderings around the town, he sometimes paused, leaning against a fence. A pale moon was establishing itself amidst the dying crimson of the setting sun. He was still lost in thought wondering to whom he could relate his quandary, when a light nudge brought him to his senses. It was Michael, the fiddler, who was, in addition to being a bandmaster and composer (commemorated in one of Peretz's stories), also an amateur Cabalist. Leibush had been leaning on the fence around the hut to which Michael the fiddler was wont to go for seclusion in order to study the esoteric doctrines of the Cabbala.

In one hand he held a lantern; in the



Peretz in his study

other, a little book.

As Peretz tells the story, Michael said to him:

"You are said to be a prodigy. Can you interpret this?" And he then points to a passage in the Cabalistic book (the name I have forgotten). The discussion relates to transmigration . . . I read it, understand and interpret it.

"Why, you are really a phenomenon," says Michael. "Just wait then. . . ."

"He disappears in the hut, while I begin to unfold the idea: 'Perhaps this is the correct answer to all my queries.' The thought, however, does not develop clearly. Michael returns with the lantern, but in the other hand, instead of the little book, he now holds a large heavy and rusty key. It is the key to his locked library in town. . . .

"You deserve it. . . ."

"His hand sluggishly quivering, he presents me with the key. His voice is hollow. There is no intonation. Today, I should say, it was colorless. I raise my eyes and would say something to him, but my mouth is tied. By the light of the lantern I see the face of a corpse, yellow, waxen-yellow, forlorn. . . .

"A corpse hands me the key.

"I take it and walk away in silence. The key will open for me a new world of books.

"When and how Michael the Fiddler died, I cannot remember."

Young Leibush's personality has reached its mystic depth about this time. It has now to broaden, to become rounded out. He is preparing for the bivouac of life. The world of reality calls him.

Heretofore he has lived in a world of fancy. A new ego is being formed.

The library is in the attic. He climbs one story, then the next; darkness meets him on the landing leading to the attic. He nevertheless gropingly finds the door and the keyhole. First, he must take a peep through the keyhole. The initial darkness gives way to a beam of light breaking in through the shuttered window and disclosing a pile of books. With palpitating heart, he turns the key.

Let us follow the young reader browsing about in the newly opened paradise.

He pounces upon the Polish books—translations from Sue, Victor Hugo, Dumas and reads in the order as he finds them, a third volume of Sue's works alongside a ninth of Hugo's, but as he is not concerned with the plot and even less with descriptions of nature, it hardly matters. What he is drawn to chiefly is the dialogue. Every reader of Peretz knows that he shines particularly in the dialogue portions of his stories.

Fiction lends him an approach to the world, but what surprises and delights him especially is science. The *Code of Napoleon* reminds him of Maimonides' *Yad Ha-khazakah*. Buckle's *History of Civilization in England* has its analogue in one of the homiletical works he has already perused in the study-house. Physics, biology and natural history transport him, while anatomy, physiology, botany and zoology leave him cold as too descriptive and classificatory. Knowledge must enlarge his horizon and not serve merely as an inventory.

For this reason he is struck with Hartmann's philosophy as well as with Vogt and his materialistic conception. What a revelation! His world is transformed. He must communicate his feelings to others, lament the ruins of his brain and heart, but he has no one to talk to who could understand. The very terms do not exist in Yiddish. He holds discourse with himself, but, alas, he must stop short even in this.

There is only one man who can save him, the instructor of Jewish religion, and later Russian censor of Hebrew and Yiddish books in Warsaw, S. Khodak. It was he who advised him to enter the famous Rabbinical school at Zhitomir, of which he himself was a graduate, or at least go to Wilno. He must study and achieve something. All his doubts will be dispelled then. He pledges his assistance, and soon after pawns his gold chain, handing the borrowed money to his advisee.

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All was ready for the departure. Peretz had packed the few necessary belongings and retired early with the bundle under his pillow. No one of the household was to know of his departure. At an appointed signal—a whistle from the driver—he was to leave the house, but that night he did not sleep a wink. As he lies, burdened with heavy thoughts, he hears a rustling in the next room. The door of his sleeping chamber is opened quietly and in steals his mother in her bare feet. By the faint reflection of the moon, he sees her softly approaching the bed and taking a seat facing her erratic son, whom she views with saddened eyes. He cannot fall asleep. She apparently bids him a silent farewell, while the tears flow down her cheeks. Someone has given away his secret.

Peretz did not leave home after all. His mother's grief was too much for him.

Peretz's father was away for a few days while all this happened. He returned with the announcement, "I made a match for you . . . with Gabriel Judah Lichtenfeld." There was nothing to do but to yield. Leibush was still a youth, not yet twenty, and he was to leave behind his dreams of a scholarly career. Marriage was to bring him back with a shock to grim reality.

Peretz was married at about the age of twenty.

It was perhaps out of regard for his wife that Peretz relates so little about her. Sarah Lichtenfeld appears to have received a good education, but clung steadfastly to her ultra-orthodox views. It is said that on one occasion, Peretz, adhering to his earlier resolution not to tolerate religious fanaticism in his home, threw her wig (which every orthodox Jewish matron must wear) into the fire. What the immediate or real cause of the domestic rift between the couple I could not ascertain. Most likely it was religious incompatibility. We do know that she bore him two sons one of whom died in infancy. The second son, Lucian, first a medical student, later took up mathematics and became an instructor of mathematics in a high school. He was peculiar in many ways, rather shut-in and depressed with occasional fits of temper—a typical crank and not often approachable. The relation between father and son is a story by itself, one of Peretz's great trials being the utter indifference of Lucian to those interests which were so close to the heart of his great father, and to the culture of which he was one of the foremost up-builders.

We do not know, from the various conflicting sources, how long Peretz lived with Sarah Lichtenfeld. Probably it was not longer than four years.

We find Peretz in 1877 attending a

Story of Peretz's "Bontzy Shveig"

BONTZY SHVEIG is a man who is the most virtuous of people. He suffers miserably. His life is one long and dreadful nightmare, but he endures all his troubles patiently as no man ever did before. He does not complain, not even after he is fatally wounded by the carriage of his wealthy creditor who has robbed him of his last hard-earned kopeks. And then, in the after-world, when he is about to be rewarded in Paradise for all the miseries and privations he has endured, he cannot bring himself to believe that he is to be rid of all his sufferings. He is incredulous until he is repeatedly assured that he can have whatever he likes. Then Bontzy, seated in the midst of the patriarchs and saints of all ages, asks for a hot roll with fresh butter for breakfast every morning.

fair in the town of Leczna and going into a wineshop to sip some wine. He suddenly was smitten when he espied the wine-dealer's daughter, Helena Ringelheim, a slender refined-looking and winsome girl, and he proposed to her without much ado. She at first rebuffed him, for she was not favorably impressed with his charred full lips (there used to be a saying circulating that Peretz's lips were scorched by his ardent temperament); yet Peretz won her over and some days later they were married and both left for Zamosc, where with her dowry of 500 roubles, Helena managed to pay off a "raft" of Peretz's notes and debts.

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Peretz lived amicably with Helena until death parted them. It was the year before he died that he confided to his niece, Rosa Peretz-Laks, that if he had his life to live over again he would never have married.

After his first marriage, Peretz had set up in business but was unsuccessful. He later began to practise as an attorney, but was disbarred because of alleged Polonizing tendencies, which the Russian government would naturally frown upon. He then participated in a Jewish sociological survey, financed by the Jewish convert, Jan Bloch, with the purpose of ameliorating the lot of his estranged brethren. No one knows what has become of the data, but Peretz's "Travel Pictures," which was the result of this expedition, might be said to have been worth the expense which the whole undertaking involved. Incidentally, Nahum Sokolow, the Zionist leader, was Peretz's associate in this census taking.

At the completion of the survey, such as it was, Peretz was again without a regular occupation. Fortunately, a vacancy presented itself at the Warsaw Jewish Community House, and he accepted a post as bookkeeper or auditor at the Gmina, as it was called, at a salary of 500 roubles a year—a mere pittance compared with his earnings as an attorney. Nevertheless there was nothing else to do. We may well realize what it meant for a creative writer to sit at his desk from nine to three and enter names and dates; for he had been assigned, of all duties, the task of serving as a mortuary clerk. All burials in the community were subject to his department. He complained frequently about

his lot, but as Sokolow viewed the situation, there were some silver linings to the clouds. He enjoyed security and a certain amount of leisure, and came in contact with a great many people to whom he was of service, offering his sympathy and solace. Toward the end of his career, he was receiving 2400 roubles a year, which was a comfortable income for those days.

It is not definitely known when Peretz started to write down his thoughts. In a letter to the literary historian (and chemist), Tzinberg, he gives out the information that his first literary attempts were in Polish. It was an international moment with him, yet he did not publish, but burnt up the first fruits of his pen. As usual, Peretz does not tell us at what age he started to write. (His boyhood friend, I. Gelieber, recalled that Peretz wrote in Hebrew at about the age of 14.) We do know, however, that in his early twenties he would indite songs to which tunes were improvised, or appropriated from the Russian popular songs. The verse was crude and bardlike, yet even then there were gleams of fine satire and subtle reflections about life and society. Most of these songs would have been lost if it were not for their circulating orally in Zamosc and neighboring villages.

In 1875 he began to publish in Hebrew, mostly poetry of a tendentious character, and ballads. They were well received in Hebrew circles. Critics like Smolenskin, and writers like Klausner, Broides and Sokolow were taken with the new note sounded in Hebrew, and praised in particular the little collection of erotic poems entitled, "Ha-Ugav." His fiction too, some of which was afterward cast into a Yiddish mould, made a distinct impression in spite of the conservatives who looked askance at this young innovator. This period comprises the years 1875-1888. Peretz was about 37 years old when he made his debut in Yiddish with his poem, "Monish."

It did not take long before his novel method of narration, so free from the stereotype of the day, was recognized, and Peretz became the shining star in the Yiddish firmament; and even the Hebrew literature, to which he contributed at the time periodically, could not muster any talent that could outshine his.

Peretz himself thought more of his

drama, "The Golden Chain," than of anything else he wrote. His more objective friends knew that his imitable "Folk Tales" will always live in the memory of his people. A number of his narratives like "The Incarnation of a Tune," "He Who Gives Life," "In Times of Pestilence," "The Messenger," "A Chapter of Psalms," "Shma Yisroel," "Domestic Bliss" and "Precipice (*Mesbube*)" require a cultural background of the reader. Perhaps that is why the pointed stories like "If Not Higher" and "Bontzye Shveig" have been singled out as the most characteristic and most valuable of his writings. They are fine to cite as illustrations, but remind us of Bartlett's "Familiar Quotations" as compared with a volume, let us say, of Emerson's "Essays."

Another conventional practice is to give the gist of one or two of Peretz's tales, including the folk legends. It would seem futile to condense into a paragraph of ordinary prose a poetic gem, the setting of which is by far more important than the plot or moral. In other

words, in order to enjoy Peretz one must read him.

Of his poems, "Monish" is unequalled as a ballad, while "The Sewing of the Wedding Gown" is a powerful indictment of human exploitation in dramatic form. The late Professor Leo Weiner wrote that "if Thomas Hood's 'Song of the Shirt' is to be compared to a fine instrument, then this poem is a whole orchestra," and after presenting a sketchy analysis of this fragment, he rightly concludes, "This is the bare skeleton of the poem of whose painful beauties nothing but a perusal in the original can give an adequate idea."

To my mind, the eerie drama, "*Beinacht Oifn Altn Mark*" is Peretz's great masterpiece. It is a Jewish conception of "Faust," with a *walpurgisnacht* originally conceived in a ghetto scale, narrow and deep. In rhymed verse, it shows us the Peretz we might have had were he working under propitious circumstances. That, indeed, is what we have always in the back of our mind when we pay homage to the man who had so many facets, each of which shone as if it were of a different water.

Peretz was not only the foremost writer in Yiddish. He was a pillar in Hebrew literature too.

During Passover week of 1915 Peretz was found dead at his desk after completing the second line of a children's song indited for the war refugee children's home. His passing plunged not only the Warsaw Jews but all Jewries into mourning. It is estimated that more than 150,000 participated in the funeral. The streets were thronged and there was scarcely a Jewish organization in Poland which did not send a delegation to represent it. Many prominent individuals were commissioned to take part in the obsequies on behalf of groups abroad. Only the Community officials were conspicuously absent. In the minutes afterwards, the death of the clerk was baldly recorded; but there was no Peretz to transform the scene into a scorching satire.

Thus lived and died—and yet continues to live—a beacon light in Jewish culture, a warrior and artist at the same time, a man who brimmed with life while he was constantly attending to the needs of the dead, a creator of lasting values, and an illustrious son of his people.

Three Seamstresses

By I. L. Peretz

WITH bloodshot eyes and lips of blue,
Shrunken cheeks of pallid hue,
And brow grown pale, with sweat bedecked—
With fevered breath too often checked . . .

Three maidens sit and sew.
The needle—bright, the linen—snow . . .
One maiden thinks. "I sew, and sew—
I sew by night—I sew by day—
No wedding gown has been my pay!
What comes of all I sew?

The second maiden ponders low
"My tresses gray and grayer grow;
My head, my breast, my temples throb;
The whirring wheel echoes each sob—
Ah, me! Ah, me! Ah me!

The third one sews her lungs away
And sings; "My health, my sight won't
stay—
Each stitch my aching breast does
tweak—
And he—was wedded just this
week! . . .
I do not wish him ill!" . . .

(Translated by Leah W. Leonard)

RECENTLY I read a new biography of Cosmo Gordon Lang, the late Archbishop of Canterbury, written by a well-known British author, John Gilbert Lockhart. It is a fine book, a glowing tribute to a noble and sincere church dignitary, but I was somewhat disappointed to notice that the biographer had failed to mention one facet of his humane character, that is, his warm, friendly attitude towards the Jewish people. I saw The Most Reverend Cosmo Lang only once, and twelve years have passed since that time. Dr. Lang retired from his position in 1942, and he passed away three years later, at the age of eighty-one. I had been long in the United States when the news of his death reached me. Even at that time I wondered why the obituaries did not mention his memorable attitude towards the Jewish people, worthy of a great churchman, and now, after the publication of Lockhart's book—a volume of nearly five hundred pages—I should like to describe this aspect of Dr. Lang's life.

I still recall the hour when I stood beside him, listening to his kind paternal voice and looking at his noble pale face. It was on one of the typical English November days, in 1939, when the fog was "as thick as pea soup" and the marshes of Kent had been turned into large lakes by a month's heavy rain, that His Eminence visited the Kitchener Camp of Richborough, where I lived with some 3,600 fellow-refugees. The camp was situated right in the center of his diocese, only a few miles from the glorious city of Canterbury. When "the Arch," as Dr. Lang was known to the Britishers, paid us his visit, he found there a full-fledged, self-ruling Jewish city, inhabited by refugees from Germany, Austria, and Czechoslovakia, university teachers as well as shopkeepers and craftsmen, men of fifty and boys of fifteen, all of whom had at least one thing in common: the dread of Nazi Germany, where the majority of us had suffered all the horrors of concentration camps.

The large gym of our camp, only recently restored by our own work, was crammed to the doors. Britishers from nearby Sandwich, from Ramsgate and other Kentish cities had flocked there, in spite of the bad weather. Many were unable to get in, and there was an over-

flow gathering in the camp cinema.

What would the leader of all Anglicans in the world, the world's second most influential prelate, yielding in power only to the Pope—what would he look like, we wondered, as he and his adjutants approached the camp in three cars. Frankly speaking, he disappointed us by his unpretentious appearance. Just as children expect kings to wear crowns wherever they go, we were surprised to see him wear neither mitre nor chasuble. With his hawk nose, stern face, and bald head fringed with a halo of delicate white fuzz, wearing a tight black coat and black leggings, he looked like an eighteenth century English Puritan poet. Yet the septuagenarian's eyes glanced kindly at us like those of a mellowed village priest, and his sonorous yet soft voice lacked the uncouth pathos that one would have expected from the Primate of all England.

I had read a great deal about him, before I had the opportunity of seeing him. Born in Scotland in 1864, he had wanted to be a lawyer and a politician. It was his social responsibility that caused him to change his plans, and his decision was made while riding a train from Oxford to Yorkshire to deliver a political speech. "The train was delayed outside the station at Leeds. From the windows I looked down at slums, the like of which I had never seen in East London. I saw a black-coated figure and I said to myself: 'There is a poor devil of a parson spending his life in hovels like these.' Within less than two years I was myself the black-coated parson."

As a curate in Leeds, and especially as Bishop of Stepney, London, Dr. Lang frequently met Jews, both rabbis and laymen—Stepney borders on Whitechapel, London's large Jewish neighborhood. He had been Archbishop of Canterbury for little more than a year, when senile Reichs President von Hindenburg appointed Hitler Chancellor of the Reich. From the very beginning the Archbishop fiercely attacked Hitler's campaign against the Jews. In June, 1933, he still

An Affectionate Sketch of a Man With a Good Heart

COSMO GORDON LANG

By ALFRED WERNER

hoped that he might stop the Nazis' barbarity towards Jews by a personal appeal to Hitler on behalf of the Christian churches of the world. Since this was futile, he slashed the Nazis in sermons and in speeches, scoring anti-Semitic articles in *Der Stürmer* and urging his followers to pray for the persecuted Jews. Streicher repeatedly attacked Dr. Lang in the notorious *Stürmer*, but the aged clergyman did not stop embarrassing the depraved Nazi leaders. When, in October 1934, the German ambassador, Von Hoesch, visited the churchman at Lambeth palace, the latter told him, quite frankly, how alarmed British opinion was by the "Aryan" legislation, and by the pagan writings of Rosenberg, von Schirach, and Bergmann. A year later Ribbentrop received a similar lecture, except that the Archbishop used even stronger terms to warn the misguided German nation. At the same time he urged his countrymen to open the gates of England to the refugees of the Reich, and after the pogroms of November 1938, he warned Germany that Britain would no longer tolerate "such excesses of hatred and malice."

We know, of course, that there were quite a few Britons who did not like His Eminence at all. Among them were, peculiarly, not only such hatred-mongers as Sir Oswald Mosley and his Fascist ilk, but also liberals who resented the clergyman's interference in the private affairs of King Edward VIII—it was Dr. Lang who was instrumental in enforcing the King's abdication because of his marriage to the American divorcee, Mrs. Wallis Warfield Simpson. On the other hand, the liberals had to admit that Dr. Lang had worked hard to abolish the slums, that he had condemned the use of poison gas by Italy against Ethiopia as "barbarous" and the Japanese air attacks on Chinese cities in 1937 as "cruel," and that he had publicly regretted the means by which the temporary Munich peace

was won—the dismemberment of democratic Czechoslovakia.

This, then, was the man who spoke to us, and I shall give here excerpts of his address, based on my own stenographic notes. "I wish," he began, "that I could speak to you in your own language. Fifty years ago I could have because I spent two summers in the Goettingen University, and I know when I think of literature, music and university life, what great gifts your race gave to these three causes. The whole of Germany is the poorer for this loss."

Expressing the wish that Germany would be set free from its present rulers, that it would be healed of the diseases with which they had infected it and return to its rightful place among the nations of the world, His Eminence said that his first feeling on looking at the assembly before him was one of deep sympathy: "I see this great sea of faces," he went on, "and I know that behind each face there is a separate story of suffering and persecution. You have been driven from your homes, you have lost your careers, your professions, your businesses and your work. I dare not dwell upon all that because when I look at you my heart overflows with sympathy. But with my sympathy there is a feeling of pride in my heart. First of all I am proud of being an Englishman, proud that my country has had the honor of giving you refuge and hope."

Calling the freedom of faith and conscience and of life the greatest treasure of the English people, he declared, moreover, that he had "great pride" in our camp and our community. "If you share that pride with me, you may well do so because you have put your camp today under a very severe test. I am proud of the way in which you, working all together, have built this camp, made it a real community, filled it with the right spirit, shown that each one of you is doing his best to overcome all the hardships that you may become contented, and even happy."

He went on to say that there is a great law common to both the Christian and the Jew, that one should love one's neighbor as oneself, and that he was happy to hear of the good neighborly relations between the refugees and the English folk in the vicinity. He could not tell us, he said, how much he hoped that he

would find a suitable place for our varied gifts and experiences, be it in England or abroad.

It flattered us to hear from this great clergyman a sincere appreciation of our talents, but we were rather surprised when he invited us to aid his country in its strife against world tyranny. After a state of war had been declared between Germany and Great Britain, we were, legally speaking, "enemy aliens" (excepting our Czechs). But British fairness did not fail to discern the loyalty of the exiles to the country that had offered them a refuge, nor did their practical sense overlook the great profit England had made by the establishment of hundreds of industrial institutions by newcomers, and also by the refugees' contributions to the various fields of science and art.

Nevertheless, the Archbishop's offer seemed rather unusual to us. Unlike some Tory reactionaries who would grant us only a temporary stay in England, Dr. Lang asked us to regard ourselves as fully qualified allies of the greatest power in the world: "I am sure you can join us in this common cause. You have all the suffering and all the cruelty which has driven you from your own country to spur you to come to our aid in ridding your country and the world of a tyranny which has too long been allowed to lie upon it." He concluded his speech with this appeal: "It would be a great thing if we in this country could look upon you not only as refugees whom we have been glad to welcome, but also as fellow-workers in a common cause in which we can all join."

I looked after his car, disappearing as it did in the direction of Canterbury. I must admit, frankly, that neither Dr. Lang nor we, the refugees, knew the horror and disappointments that were to follow. The Germans had not yet started to bomb British cities without any mercy, nor to kill off all Jews in their realm without the least remorse. After the Archbishop's speech many of us volunteered to serve with the British Army in the so-called Auxiliary Pioneer Corps. Some of my friends were killed in France when that country was overrun by Germans and the AMPC fought its way through the German lines to Dunkirk so heroically that it was nicknamed by the Britishers the "Thin Red Line." In the

second World War, about 1,500,000 Jews from nearly all countries joined the Allies in the fight for what Dr. Lang had called "the common cause."

As a good Christian, Dr. Lang was far above hating the Germans, but he urged the Allies to distrust the rulers of Germany and their peace-feelers. To quote his biographer, J. G. Lockhart, Dr. Lang was "resolute on the need to refrain from making an overture, or anything that might be construed as an overture, to the enemy, until a decisive victory had been won. Here he did not altogether agree with the Bishop of Chichester's distinction between 'good' and 'bad' Germans. 'I fear all this means,' he wrote to the Bishop, 'is that—to use the language of the day—you are an optimist and I am a realist.'

When he died, on December 5, 1945, the guns had been silent in Europe and Asia only for a few short months. He was glad that peace had come at last, and that there was another possibility for man to create a world based, not on competition and racial strife, but on cooperation and brotherly love.

Nathanya Developing Into A Leading City

NATHANYA will soon have one of the largest and most modern vocational training centers in Israel. The municipal authorities have assigned operation of the school to Israel ORT (Organization for Rehabilitation Through Training) and have allocated IL.100,000 (\$280,000) out of the city's development budget to cover the cost of building for which an area of more than one and a half acres has been set aside.

One of the most rapidly growing cities in Israel, Nathanya's population has more than tripled over the last two years, with the influx of tens of thousands of new immigrants, and the expansion of its industry. In its industrial center, forty factories are already working or are under construction with an involved investment of IL.8,000,000 (\$22,400,000) and a new industrial center is to be opened shortly south of the town. In addition to its favorable situation as a port and fishing center, Nathanya is also fortunate in being in the heart of the agriculturally rich Plain of Sharon.

NEWS OF THE MONTH

THE Israeli delegation to the German reparations negotiations began in London with representatives of the Conference on Jewish Material Claims Against Germany on final plans for coordination between the two groups which will soon enter into separate negotiations with the Bonn Government. Although the composition of the delegation representing the Conference has not yet been set, it was reiterated that it would be composed of experts and that no Jewish political figure would participate in the talks.

PEDDLER'S GOLD

HE WAS a quiet, modest man, loved by all who knew him for his personal qualities, among them an unselfish devotion to the well-being of his fellow-men. Today, the benefactions of Joffe Marks, who died in Johannesburg at the age of 92, are revealed before the entire world. For Mr. Marks left a sum estimated at \$4,000,000 pounds to various public institutions and charities, both in South Africa, his adopted land, and in Israel. The foremost beneficiary was the Jewish National Fund which is thus receiving its largest bequest to date.

Joffe Marks' business career is almost legendary. Leaving his native Lithuania while still a youngster, he arrived in South Africa at the age of 16, one of the first Jews to set foot in that country. He first went into the ostrich feather trade, and spent some time as a travelling merchant. When gold was discovered on the Witwatersrand, he was one of the first Jews to settle in the mining camp, where he became a partner in a produce firm which steadily expanded. As his business perspective grew, Joffe Marks acquired interests in a score of country-wide enterprises.

A New York attorney, Lillian D. Rock, left London for Paris on the first leg of an international search for the assets of the Mendelsohn family, whose members fled Germany in 1933, leaving behind an estimated \$5,600,000 which the Nazis stole. Miss Rock will seek valuable paintings belonging to the Mendelsohns in French banks. Later she will travel to Holland to recover about \$280,000 which she believes is there. Finally, she will go to Frankfurt to begin proceedings to recover the remainder of the family's assets from the Bonn Government.

★

Police in Tel Aviv were preparing measures to meet possible disturbances by opposition parties when the negotiations for reparations with Germany begin. The police action followed a rally at which 200 Communists denounced the negotiations with West Germany, and Herut preparations for a huge anti-government demonstration on the day the Israeli-German talks begin.

Meanwhile, it was learned that the government is contemplating the suspension of the official newspaper of the Herut Party. In a letter to the right-wing party, Minister of Interior Moshe Shapira said that its newspaper, *Herut*, might be suspended if it continued its campaign of "incitement" against reparations negotiations.

A number of Syrian irregular troops penetrated Israeli territory north of Kibbutz Dafne and fired on an Israeli Army patrol, a military spokesman announced. After an exchange of fire the Syrians retreated to Syrian territory. A strong protest has been lodged with the Israeli-Syrian Mixed Armistice Commission.

★

Israel may receive an as yet undetermined proportion of \$55,000,000 in proposed mutual security economic and technical aid for the Near East, in addition to \$76,000,000 for Jewish refugees. However, a spokesman for the Mutual Security Administration said that for security reasons, a country-by-country

breakdown could not be published at this time and that the additional amount for Israel would probably be submitted in executive session to the Senate Foreign Relations and House Foreign Affairs Committees.

Mutual Security Administrator W. Averill Harriman asked Congress last week for \$76,000,000 for the relief and rehabilitation of Jewish refugees in Israel, in addition to \$65,000,000 for the care of Arab refugees in Arab lands. The total amount of aid recommended by President Truman for the Near East is \$196,000,000.

Confidence In U. S. A. Policy

FOR the first time in many years American Zionist leaders now have complete confidence in the White House and in the State Department. The official Zionist leadership in this country is convinced that President Truman and the State Department will sincerely support maximum United States financial aid for Israel this year, and that Congress, while reducing American aid for other countries, will not request any reduction in the appropriations to Israel.

—BORIS SMOLAR.

More than 18,000 persons attended the Purim Victory Festival arranged by the New York Committee for State of Israel Bonds, at which Golda Myerson, Israel's Minister of Labor, was one of the principal speakers.

Mrs. Myerson, making her first major address in New York since her arrival in the United States, said that "it would be foolhardy to set a time when Israel will win economic self-sufficiency, but we are well on our way and should be there within the next six or seven years."

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The Israeli Cabinet approved a series of proposals designed to bring the standard of living of the Arab population of the entire country up to the level of the Jewish citizens. The proposals call for equalization of pay standards for Arabs working for the government and government-supported enterprises, as well as for Arabs working in private industry and agriculture. The proposals were drafted by a Ministerial Committee consisting of Premier David Ben Gurion, Minister for

Minorities Behor Shitreet, Welfare Minister Moshe Shapira and Minister of Agriculture and Development Levi Eshkol.

☆

A purge is taking place in the Israeli Communist Party, the evening newspaper *Yedioth Achronoth* reported. The newspaper said that in advance of the forthcoming national conference of the party many members who came from Czechoslovakia and Yugoslavia have been expelled on charges of "Titoism."

The newspaper reports that the purge has even been extended to Esther Wilenska, a leading Communist and the party's representative on the Tel Aviv municipal council and on the Histadrut executive. It said that she has been removed from her official posts, but that the explanation given publicly is that she is inactive for "private reasons."

☆

An appeal to the United Nations and to the Jordan Government to permit Jews to worship at the Wailing Wall and to open the road to the Hebrew University and the Hadassah Hospital was voiced in New York by Shlomo Z. Shragai, Mayor of Jerusalem, at a dinner given in his honor by the New York Council of the Hapoel Hamizrahi, Orthodox Labor Zionist group. More than 1,200 guests attended the event. The dinner given in honor of Mayor Shragai also commemorated the 30th anniversary of the founding of Hapoel Hamizrahi in Israel. Mr. Shragai is one of the founders and leaders of this movement which is endeavoring to build Israel "according to the laws of the Torah and social justice."

☆

The Israeli legation in London has announced that it will not hold a public reception on the fourth anniversary of the proclamation of the State of Israel—which this year falls on April 30—because of the strict austerity regime in effect in Israel. The announcement said that this policy will hold for all Israeli diplomatic missions throughout the world.

☆

The American Jewish Committee, in a letter to Secretary of State Dean Acheson, urged "outspoken public protests by the United States Government against resumption by the Hungarian and Romanian Governments of mass deportations."

A PASSOVER MIRACLE

By Bertha Badt - Strauss

WE WERE talking of miracles, and my sophisticated friend smiled indulgently. But the woman from Haifa scorned the cynicism and said, "Miracles do happen." Then she told this story in proof:

It was during one of the most crucial periods in the history of Israel. The new state was about to be born, and the birth pains were felt by all, both Jew and Arabs. The days of Passover were drawing near, but no one seemed to feel the holiday spirit. Everybody was tense. The experts saw disaster coming with the departure of the English, whose mandate had expired. Seven Arab nations were planning to fight the erstwhile city dwellers who had turned farmers and peasants.

In the Haifa main street there is a big office building, the so-called Bet Hataasijah. This was held to be the strategic centre of the city. On one side it overlooked the residential section, the Hadar Hacarmel, and on the other side you saw much of the Emek Ysrael, the coveted valley. "Who has this building has the town," was the saying.

The English had occupied the Bet Hataasijah and had filled it to capacity with arms and ammunition. An English officer had told his Jewish friend confidentially that the English would vacate the building the following Thursday at 6 p.m. Hurriedly the Jews made their plans, only to learn that this information was intended as a trap and that the English would leave 24 hours earlier. Now the Jews redoubled their efforts and were successful in occupying this vital area.

Unaware of the change, the Arabs arrived to possess the building, and when they found the Jews there opened fire. All night long the guns roared. The

Haifa citizens lay awake all night long not knowing whose would be the final victory.

But they were amazed when they dared to come out into the streets next morning. They did not believe their own eyes: all the streets and alleys were filled with Arabs who had only one aim: escape! Men, women, children, their belongings bundled on their backs, hurried to the harbor. Fabulous sums were paid for a boat to Acre. In vain their Jewish neighbors and former friends persuaded them to stay. They had been told "by somebody who knew" that their only hope of safety was in flight. They had heard that the Hagannah, the Jewish defense army, had occupied the Bet Hataasijah, and early the next day the dreaded Irgunists would take over the command. "The Jews have the Atom Bomb!" some of the Arabs whispered to each other, when they heard the noisy "Davidkas" explode. These were small cannons which, though they could not do much harm, were invaluable because the Arabs ran as soon as they heard their thunderous sounds.

* * *

The Haifa Jews had never celebrated a Passover like this. They reminded each other of a Biblical story: how the Syrians came to destroy Israel and the Lord God "made the host of the Syrians to hear a noise of chariots and of horses . . . and when they (the Jews) came out to the uttermost part of the camp of Syria, behold! there was no man there." (II Kings 7.)

Each of the Haifa Jews felt the message of Passover: not to your fathers alone, but to your very own persons the hour of liberation has come.

The letter, signed by Dr. John Slawson, executive vice-president of the American Jewish Committee, and Dr. Herman A. Gray, chairman of its foreign affairs committee, called attention to the

fact that a former public condemnation by the President of the United States of "brutal mass evasions" being carried out during last summer by the Commu-

(Continued on page 23)

NEWS OF THE CENTER

Rabbi Kreitman Guest Preacher At Friday Night Services

Rabbi Levinthal desires to announce to the congregation that this Friday, March 28th, at our Late Friday Night Services which begin at 8:30 o'clock, we shall be privileged to have as our guest preacher, Rabbi Benjamin Kreitman of New London, Conn., who will preach on the subject "The Unchanging Jew." Rabbi Kreitman is a graduate of the Jewish Theological Seminary of America and one of the younger men in the American Rabbinate who has already rendered splendid services to the cause of Jewish life. He was for some time associated with the sainted Dr. Louis Epstein of one of the leading congregations in America, Kehiloth Israel, in Brookline, Mass., and is now Rabbi in New London, Conn. The subject that he has chosen should be of great interest to the entire congregation. We hope that many of our members, their families and friends will attend these services.

Cantor Sauler will lead in the congregational singing and render a vocal selection.

Advance Notice

Next Friday, April 4th, at our Late Friday Night Lecture Services we shall welcome Rabbi Max B. Wall of Congregation Ohavi Zedek of Burlington, Vermont, as our guest preacher.

Rabbi Simon Noveck of Park Ave. To Address Adult Institute Closing Exercises

We are privileged to announce that Rabbi Simon Noveck, who succeeded the sainted Dr. Milton Steinberg as rabbi of the Park Avenue Synagogue, will be our guest speaker at the closing exercises of our Institute of Jewish Studies, after the closing of the first session on Wednesday evening, April 2nd, promptly at 9 o'clock.

All the students of the various classes, as well as all friends of Jewish education, are cordially invited to attend this function.

Certificates of Achievement will be awarded to a number of students who have completed the required number of subjects. Awards will also be made to a number of students who have taken post-graduate work.

A very fine musical program has been arranged and a reception and refreshments will follow the exercises.

Dr. Levinthal, the director of the Institute, and Dr. Reuben Finkelstein, chairman of the Institute Committee, will address the assembly. Greetings will also be delivered by Judge Emanuel Greenberg, president of the Center, Mrs. Frank Schaefer, president of the Sisterhood, and Mr. Julius Kushner, chairman of the Hebrew Education Committee.

☆

Young Married Group

The feature for the month of March in the Young Married Group was a Card Party and Mah Jongg held on Thursday evening, March 27th. The group's members and their friends enjoyed a very delightful social evening. The future programs planned will, we hope, prove to be as pleasant as all those in the past. All young married members are cordially invited to join in all the activities.

Hebrew School Schedule During Passover

There will be no classes in the Hebrew School for the Passover vacation from Wednesday, April 9th, through Thursday, April 17th. School will reopen on Sunday morning, April 20th.

Club Activities

A gala Purim festival was held on March 15th. This affair was arranged jointly by the clubs and the Junior Congregations. Each club had a booth; there were games and dancing. The members of the United Synagogue Youth of Brooklyn were invited to this affair. The proceeds will be donated to the United Jewish Appeal.

Plans were made for the forthcoming youth service which will be held on April 14th at the Center. The service is sponsored by the United Synagogue Youth. This will be an evening service conducted by the members of the United Synagogue Youth. A social will follow the service.

The Junior Inta-League had a leap year dance. The dance was held on March 1st. Games and singing were featured at this dance.

Passover Services

The services for the first days of the Passover holiday will be held on Wednesday and Thursday evenings, April 9th and 10th, at 6:30 o'clock; on Thursday and Friday mornings, April 10th and 11th, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Lewittes will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Congregational Singing Group under the leadership of Mr. Secunda.

Candle Lighting During Passover

Candles will be lit on Wednesday evening, April 9th, at 6:07 and Thursday evening, April 10th, at 6:07.

The following week for the concluding days of the holidays, candles will be lit on Tuesday, April 15th, and Wednesday, April 16th, at 6:14 p.m.

Passover Sedorim

The first Seder, on Wednesday evening, April 9th, will begin at 7:15 o'clock and the second Seder, Thursday, April 10th, will commence at 7:15 o'clock.

Siyum Services

Services for the first-born son will be held on Wednesday morning, April 9th, at 7:30 and 8:30 a.m.

Sabbath Services

Friday evening services at 6:00 p.m.
Kindling of Candles at 5:55 p.m.

Sabbath services: "Parsha Vayik'a"—Leviticus 1:1-5:26; Prophets — Isaiah 43:21-44:23, will commence at 8:30 a.m.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

Rabbi Kreitman will preach on the weekly portion of the Torah.

The lecture in Yiddish will be delivered at 5:30 p.m.

Mincha services at 6:00 p.m.

Daily Services

Morning services at 7 and 8 o'clock.
Mincha services at 6:15 p.m.

Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Thursday and Friday mornings, April 10th and 11th, at 9:30 o'clock under the leadership of Rabbi Lewittes.

Farewell Reception to Rabbi Saltzman

WITH these words, *Sbloshim L'Avodah*—at thirty, labor begins, Rabbi Manuel Saltzman, Associate Rabbi of our Center, took his departure from our institution at a Farewell Reception tendered by the membership on Thursday evening, March 13th. The occasion marked the end of his five-year affiliation with our Center. Rabbi Saltzman left to become the Rabbi of Temple Ansche Chesed, in New York.

If reputation is a synonym of popularity, and praise the reflection of virtue, then the host of tributes paid the guest of honor were manifest evidence of the place he has earned for himself in our Center. Each speaker, beginning with Rabbi Lewittes, principal of our Hebrew schools, who delivered the invocation, emphasized the high regard, the love, the respect in which he was held, and the valuable assistance he had given every department in our organization.

As master of ceremonies, Harry Blickstein, Secretary of our Center, discharged his task with more than his usual display of infectious humor, creating an atmosphere of exceptional warmth and good cheer.

Morris Hecht, Vice-President of the Young Folks' League, expressed the League's regret at relinquishing the guidance of such a capable leader. Speaking on behalf of our Sisterhood, Mrs. Frank Schaeffer, President, delivered, with much charm and pathos, an eloquent tribute to the rabbi.

Learning at the feet of a senior Rabbi is truly an advantage, but, having the "schuss" to be the privileged disciple of our own beloved Rabbi Levinthal, oft called a "rabbi's rabbi," Manuel Saltzman was indeed blessed. Greeting the membership on his return from his vacation, Rabbi Levinthal welcomed many founders, former presidents and trustees of our Center, deplored at the same time the absence of our Administrative Director, Joseph Goldberg, who was recovering from a serious operation. "A teacher," said he, "should be proud of his pupil's progress, and follow it with joy." He recounted the virtues of his Associate

Rabbi and the many opportunities which had presented themselves to him in his apprenticeship and growth at our Center.

In presenting Rabbi Saltzman with a plaque acknowledging his "loyal, devoted and unselfish service," Judge Emanuel Greenberg, President of our Center, added his own personal tribute, stating that "the good-will, the *shem tov* which you have established in our community through your devotion and spiritual contributions only carry with it the favor and the esteem of your fellow-men, and we shall always remember your goodness and your good deeds."

Before the response to all these praises, the audience enjoyed a program of song by the guest artist, Sidor Belarsky, baritone, who was accompanied by Sholom Secunda, our Music Director.

The Lord has blessed Rabbi Saltzman not only with a wonderful gift of oratory, but also with the classic attributes of intrinsic charm, personality, a natural warmth and love for his fellow-men.

Rabbi Saltzman made a touching re-

sponse to these tributes. He gave great praise to Rabbi Levinthal, attributing to him the knowledge and the inspiration which culminated in his new success. He covered his successive steps, from his first association with us to the present time, stating that he would cherish the memories of his apprenticeship, and the wonderful experience of working with the members of our Center. In telling of his relationship with Dr. Levinthal, Rabbi Saltzman recalled the story of Moses, whom God has commanded to place a hand on Aaron's shoulder. He declared that his teacher had placed both hands on both his shoulders, leading him, teaching him and imbuing him with the precepts and principles of profound Jewish learning. As for his reasons for leaving the Center to fill the post of Rabbi of Temple Ansche Chesed, he quoted passages in the Talmud which urged a youth to go out and labor when he had reached the mature age of thirty. Having reached this age, our guest of honor heeded the wisdom of our sages and accepted the call—"shloshim l'avodah"!

—SARAH KLINGHOFFER.

CENTER ACADEMY NEWS

PEACH has been the beloved holiday of the Jewish people throughout the ages, and the pupils of the Center Academy have learned to identify themselves with Jewish traditions. Because of the broad and varied Hebraic background which they acquire in the school, the boys and girls possess the necessary knowledge to appreciate the significance of the *Chag Cherutenu*, the Holiday of Deliverance.

To these boys and girls Passover and the elaborate and mystic ceremonial of the Seder also have an added attraction, for they have the opportunity to share in the planning and preparations of the Seder. It should be pointed out here that at the Center Academy "they" means every child in the school. Even the six-year-old-first-grader has an important task to perform in the Seder preparations—he chops the apples and nuts for the *charoseth*.

Of course, the main responsibility falls on the Graduating Class, whose members are chairmen of the various committees in charge of all the Seder preparations.

When the children have finished their work the dining room looks festive and

attractive indeed. The tables are covered with shimmering white linen; the "zroa," the "egg" and other Passover symbols are arranged in proper order on the platter; and the candles are ready to be lighted and blessed by the little girls, the "mothers" of each grade. The fresh irises and daffodils which decorate the tables testify to the fact that in ancient Israel Passover was also known as *Chag Ha-Aviv* or the Holiday of Spring. The children thus become acquainted with the beauty inherent in traditional holiday observances.

In one respect the Center Academy deviates from tradition—not a Rabbi, a teacher or a parent, but a pupil of the Graduating Class officiates. This year the *Malcab* will be Andrea Penkower, and the *Melech* will be Ira Miller.

Accompanied on the piano, he will lead an audience in the chanting of the aged Haggadah on Friday, April 4th. The adults will be there—the Rabbi of the Center, the officers of the school, the faculty, the parents and the invited guests—but the leaders will be the children.

THE YOUNGER MEMBERSHIP

Entertainment Committee and Dramatic Group

The casting days are over, and much of the rehearsals behind us as we begin to point for opening night Tuesday, May 6th. We plan to present "Claudia" on May 6th, 7th, 8th and 10th. This extended run will enable many friends of our YPL to come and enjoy our annual production. The net proceeds from these performances will go to the United Jewish Appeal. Persons or groups interested in buying tickets or blocks of tickets are urged to contact Harold Kalb, business manager for the production, at the Center.

Israeli Bonds

Out of deference to the U.J.A. drive, which has top priority at this time, our Israeli Bond Committee has temporarily slackened its effort. However, we would like to call to your attention that there is a great difference between a contribution to U.J.A. and the purchase of an Israeli Bond. The contribution to U.J.A. is your donation to help relieve the suffering of our fellow Jews in Israel and throughout the world. The money used to buy an Israeli Bond is your investment in the development of industry in Israel. Your bond money earns interest and is paid back in full. We are confident that our members are sufficiently aware of their duties as Jews to provide both for a contribution to U.J.A. and for the purchase of an Israeli bond. You may secure these bonds or a pledge for them through our bond chairman, William Brief, at DI 5-4340. Do it today.

Programs in Retrospect

During the months of February and March, our programming tempo quickened and was graced by three notable programs. On February 12th our own members presented our Jewish Music Month Festival. It was in the form of a narration telling the story of Jewish music since its beginning. From Harriet Bell's flute playing, through Ruth Katz' *licht bentschen*, to the final festive scenes in Israel reborn, the program gripped the audience. Many congratulations were received and our thanks go out to the entire troupe and to Herb Levine for his dramatic staging and lighting effects.

On March 11th, our YPL played host

to YPL groups from the entire city. The entertainment on a Purim theme was properly gay. National Vice-President Jerome Simonson informed the audience fully about the YPL Silver Jubilee Convention in Atlantic City. The meeting was followed by a grand commingling of visitors with our members and much intergroup good will was built for YPL.

Our U.J.A. Cabaret Night on March 25th was one of joy and gayety, and also concern for the welfare of our fellow Jews. The members of Murray Baum's orchestra outdid themselves in their successful efforts to entertain the audience with their song and comedy routines. The U.J.A. appeal was effective and our members responded in the traditional manner of the Center's Young Folks League.

Future Programs

Tuesday, April 1—Our Current Events Group goes behind the scenes for information regarding "Communism in the U. S. A." Speaking on that topic will be Mr. Howard Rushmore, former member of the Communist Party and former writer on the *Daily Worker*. He is now feature writer on the *New York Journal-American*—his subject will be "Communism in the United States." Paul Kotik arranged this program and members are requested to attend at 9:00 P.M.

Tuesday, April 8—YPL will feature its model Seder. The program is being arranged by Jerry Schneider. There will be excerpts from the Passover story as well as community singing of Haggadah songs. You are urged to come early to take your places at the tables at 9:00 P.M.

Tuesday, April 15—Passover Holiday, no meeting.

Tuesday, April 22—YPL politicos come into their glory when our annual elections are held. Members are urged to come early to exercise their right to vote.

MORRIS HECHT,
Vice-President.

Music Month at the Center

The Center's contribution to "Jewish Music Month" was a concert on Wednesday, February 27, under the leadership of Sholom Secunda, music director of the Center. The Center Choral Group of 75 men and women and an orchestra per-

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formed, both conducted by Mr. Secunda. The soloists were Cantor William Suler, of the Center, Ruth Koslovsky, Charney Shapiro and Doris Siegel. The program consisted of liturgical, Israeli and folk music. Several of the compositions were by Mr. Secunda. Rabbi Manuel Saltzman spoke on the significance of Jewish Music Month and praised Mr. Secunda's music and direction. His liturgical compositions have been published by the Mills Music Publishing Company. Representatives from newspapers, and from the Yiddish press particularly, were impressed by the high quality of the concert and by Mr. Secunda's zeal and skill in being able to present such a performance.

In Memoriam

It is with deep regret that we announce the passing of our member

Joseph Scharr

of 1601 Beverly Road on March 18, 1952.

The Brooklyn Jewish Center extends its most heartfelt sympathy and condolence to the family and relatives in their bereavement.

Personal

Mr. Maurice M. Boukstein, a member of our Governing Board and Legal Adviser to the Jewish Agency of New York, has been appointed head of the Agency delegation in the forthcoming German-Jewish discussions concerning reparations for losses sustained by Jews under the Hitler regime.

Congratulations

Hearty congratulations and best wishes are extended to:

Mr. and Mrs. Alvin Jeffer at 437 East 56th Street on the arrival of a son, Kenneth Robert.

IN THE HEBREW SCHOOL

PURIM was celebrated by the Hebrew School with much festivity. A gala masquerade was held Sunday, March 9th, when hundreds of youngsters appeared in costumes depicting Esther, Mordecai and other traditional characters of the Purim story. Each costumed child received a copy of the Purim Songster, published by the Jewish Education Committee, as a souvenir prize. The entertainment featured a Purim ventriloquist act by the television star, Shari.

On Monday, March 10th, there was a special reading of the Megillah for the pupils of our schools. Several hundred children listened to the chanting of the Purim story by Mr. Edelheit and gaily turned their *graggers* at the mention of Haman. Classroom parties in honor of Purim were arranged by several groups. *Hamanantaschen* were distributed to all students in the schools.

An assembly featuring a Purim film strip was held on March 16th. Mr. Krumbein narrated the story. Songs were sung by members of the choral group under the direction of Mr. Frankel.

The Junior Congregation arranged a Purim Carnival on Saturday, March 15th. Booths were erected and games were arranged for those who participated. The proceeds will be used to help a colonization project in Israel.

* * *

Preparations are being made for the Passover model Seder which will be held on Thursday, April 3, 1952. Pupils will report to the regular classrooms at 4 o'clock. From there they will be directed to the auditorium, where the tables will be decorated by a committee of parents of the Parent-Teachers Association under the chairmanship of Mrs. Sarah Epstein and a committee of teachers headed by Mrs. Rabinowitz. The Haggadah reading will be led by pupils of the graduation class under the direction of Mr. Shpall. The Kiddish and Passover songs will be sung by pupils of the school, with members of the choral group serving as soloists. Matzot, wine, fruits, nuts and Passover refreshments will be served.

* * *

A successful meeting of the Parent-Teachers Association was held on Wednesday, March 26th, under the chairmanship of Mrs. Sarah Epstein. The meeting was

devoted to a discussion of the problem of "Religion in the Public Schools." The guest speaker, Rabbi Bernard Stolper, president of the Brooklyn Board of Rabbis, expressed concern at the growing encroachment of religion in public education. The proposal to introduce non-sectarian prayer is regarded as an opening wedge for sectarian influences in our public schools.

A model Seder demonstration table was set by Mrs. Sarah Kushner. Members of the Choral group of the Hebrew School under the direction of Mr. Frankel sang Passover songs and the Four Questions.

Mrs. Epstein reported that open school month, arranged by our school in conjunction with the Parent-Teachers Association, was highly successful. This innovation is a result of the successful "Meet the Faculty" gathering recently arranged by the P.T.A. The parents who visited the classrooms were highly pleased by the progressive methods that they observed. It was felt that this was an innovation that should be continued, and the hope was expressed that all parents would avail themselves of the opportunity to visit our school in action.

* * *

The Hostess Committee of the Parent-Teachers Association, under the chairmanship of Mrs. Helen Flamm and Mrs. Rose Davis, served as hostesses at the school service and breakfast held on Sunday, March 23rd. Pupils of the Senior Group, Post Graduate Class, Consecration Class and Post Bar Mitzvah Class led the service. Mr. Sidney Guss, of our faculty, was the guest speaker. He discussed the question of the attitude that our students should take to religious practices in the public schools.

* * *

An assembly was recently held in honor of the Jewish Music Month. Students of the seventh and eighth grades participated in a contest in which they were called on to sing or identify Jewish songs. Grade 7 won by a score of 12 to 10.

* * *

Mrs. Evelyn Zusman, faculty adviser of our Children's Congregation, was asked to deliver a report before the Association of Hebrew School Principals on the activities of such a congregation. The principals were very much interested in the successful activities introduced in our

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Center. A special letter of commendation was sent to our school by the Jewish Education Committee in recognition of the achievements of our Children's Congregation.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

The status of the Jew has now been resolved. They are a people—a nation; the State of Israel which they have created will soon celebrate its fourth anniversary.

The miracle of Israel brings to mind another miracle which took place thousands of years ago, the Israelites' emancipation from Egyptian slavery and the exodus from Egypt. This historic event is commemorated by the Festival of Passover. It can well be called the birthday of the Jewish nation, since this event molded the thinking of the Jews and gave birth to their ideals of freedom, social justice and compassion for the oppressed.

The Jews of America must continue to help in the upbuilding of Eretz Yisroel by contributing towards the maintenance of the new State through the medium of the United Jewish Appeal and through the purchase of Israel Bonds. We must strive to support the valiant efforts of our brethren in Israel, so that when we recite at our Seder, "Next year in Jerusalem," it will not be merely a pious wish. Let us fervently hope that Jews the world over will celebrate their Sederom in peace.

A Happy Passover To All!

BEATRICE SCHAEFFER,
President.

The evening of February 25th was rich with activity, consisting of many plans and projects for the business session and a three-pronged cultural program to enlighten and inspire the members of Sisterhood. Guest speakers and committee chairmen reported on the Israel Bond Sale, Torah Fund progress, Serva-Camp Aid, United Jewish Appeal dates, Federation Jewish Philanthropy results, and Leadership Courses for Sisterhood women.

In introducing the speaker of the evening, Chairman Sarah Kushner declared that he was admirably qualified to compare Torah and Brotherhood, the subject presented by our own Rabbi Mordecai H. Lewittes. Although his message was a brief one, it was pithy and filled us with pride to learn how frequently our Torah

mentioned the virtues of brotherhood. His talk stimulated our desire to make brotherhood, as preached by our ancestors, a feasible concept of the modern world, where love of God and man would embrace us all in peace and harmony. As for harmony, the beautiful Choral Ballad, "Shalom," presented by the Aviva Choral Ensemble under the supervision of Naftali Frankel in celebration of Jewish Music Month, was further evidence of the impact and power lyric expression can have upon universal composure. A warm social and refreshment hour closed this delightful meeting.

Kiddush

On Saturday, April 26th, the Junior and Children's Congregations will enjoy a Kiddush sponsored by Dr. and Mrs. Maurice Schnall, in honor of the marriage of their son, Herbert. Celebrate your simchas by underwriting a Kiddush. Call Mrs. Fannie Buchman.

Cheer Fund Contributions

In honor of her new grandchild—Mrs. Claire Mitrani, Mrs. Anne Lesser, principal of the Center Academy. In the hope of Joseph Goldberg's speedy recovery, and in memory of Anne Goldberg's father—Mesdames Sarah Epstein, Anne Goldberg, Sarah Klinghoffer, Sarah Kushner, Bea Schaeffer; Mrs. Moses Spatt.

"Torah Rabah," Mollie Markowel

Because of your splendid chairmanship of our Torah Fund Luncheon, Mollie, you have helped to chalk up another glorious achievement for Sisterhood's record. You are to be congratulated upon the social and financial success of the afternoon, and the rich and inspiring program designed for the stimulation of active interest in our future Jewish leaders and rabbis. The auditorium was a feast for the mind, the eye and the palate. Together with your energetic co-chairmen, Jennie Levine and Syd Seckler, and your staff of hostesses under the able supervision of "Hershey" Kaplan, you planned each detail of the day so thoroughly that we hasten to nominate you Chairman for the coming year. The splendid message of Rabbi Teplitz of the Laurelton Jewish Center, the charming musical contributions of Harriet Popper of "Pinafore" fame, and the excellent winning essay of

little Barbara Rothman on "What Torah Means To Me," all added up to a stirring *yonah tov*, a wonderful day, indeed. A *asher koach*, Mollie.

"Chai Club" Members of the Torah Fund

The following have contributed \$18 or over to the Torah Fund, and are eligible to enjoy the many benefits of the newly-inaugurated Chai Club of the Metropolitan Branch of the Women's League. We look forward to adding the names of more donors each month. Will you be one?

Mrs. Mollie Beckenstein	Mrs. Estelle Kayton
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Mrs. Eva Brautman	Mrs. Hattie Kummel
Mrs. Rose Bromberg	Mrs. Sadie Kurtzman
Mrs. Fannie Buchman	Mrs. Sarah Kushner
Mrs. Sarah Epstein	Mrs. Joseph Lesser
Mrs. Rose Fleischman	Mrs. Lillian Lowenfeld
Mrs. Ida Fried	Mrs. Mollie Markowel
Mrs. Eva Garelik	Mrs. Hattie Roth
Mrs. Ruth Goldberg	Mrs. Beatrice Schaeffer
Mrs. Nathan Hutt	Dr. Lillian Seitsive
Mrs. Mary Kahn	Mrs. Abraham Stone
Mrs. Samuel Katz	

Welcome, New Sisterhood Members!

The many new members who enjoyed the delightful Reception Tea given in their honor by Gert Heimowitz on Wednesday, February 27th, were equally impressed with the many phases of Sisterhood work reviewed by Rabbi Saltzman, President Bea Schaeffer and her staff of officers, while the charming musical program rendered by Cantor Sauler and Naftali Frankel inspired them to promises of active participation.

Buy Bonds, and More Bonds For Israel!

Bonds—an important, a necessary investment for every member which will insure profit to you and life and promise to Israel. Call Chairman Ann Weisberg NOW, STerling 3-0639, and buy bonds for every member of the family.

Nominating Committee Now Functioning

Mrs. Bertha Zirn heads the Nominating Committee which will present a slate of officers for the coming year, beginning in June, 1952. Her staff includes Mesdames Dorothy Gotlieb, Shirley Gluckstein, Eleanor Horowitz, Sadie Kaufmann, Lil Lowenfeld, Gert Ostow and Bea Sterman.

Publications

Purchase for gifts or your own pleasure the books published by the National Women's League. Get "The Sabbath," "The Jewish Home Beautiful,"

"K'tonton" and many others from Rose Bromberg, PR. 3-5004.

United Jewish Appeal

Ida Fried, Chairman of 1952 drive, announces a Brunch to be given on Monday, April 2, at 11:00 A.M., at Pierre's for those contributing \$125 or over. Make your reservations with her. Lil Levy, Chairman of Special Gifts, continues to receive generous checks from members. Stretch your heart and your purse, and GIVE PLENTY!

Jewish Day For the Blind

A chairman will be appointed to arrange for and sell merchandise manufactured by the Blind. All Sisterhood women patronize the Luncheon and Sale of Goods held at the Hotel St. George on May 13th. Mrs. Hannah Stark has pledged her services again.

Festival of Jewish Music

Our energetic Music Director, Sholom Secunda, is to be congratulated for arranging and directing on Wednesday evening, February 27th, a splendid concert of Jewish music which featured not only the augmented Brooklyn Jewish Center Choral Ensemble, Cantor Sauler and several excellent soprano soloists, but also a fine orchestra. All contributed generously to a memorable musical event.

Testimonial Luncheon to Rabbi M. Saltzman

On Tuesday, March 11th—Purim—the Executive Board of our Sisterhood tendered a luncheon in tribute to Rabbi Manuel Saltzman on the occasion of his departure from our Center to assume the post of Rabbi of Temple Anshe Chessed. There was a delightful menu, prepared by our women, and an air of informality and warmth; but there was also a keen sense of poignancy and regret. Beginning with a moving invocation by Vice-President Sarah Kushner, and continuing with the touching tributes paid to Rabbi Saltzman and his dear wife Esta, unfortunately ill at home, by our President, Bea Schaeffer, and Vice-Presidents Sarah Epstein and Mary Kahn, it was quite evident that he had created a place of honor and esteem for himself amongst us. Edith Sauler, our Cantor's wife, and a close friend of the Saltzmans, reminisced, recounting charming mutual experiences enjoyed. In presenting a gift of a silver

fruit basket to the Rabbi, Sarah Klinghoffer, our former President, clearly stirred the emotions of all present in a magnificent tribute to the guest of honor, saying, "praising what is lost makes the remembrance dear." Cantor Sauler and Sholom Secunda closed a truly beautiful afternoon with a gay program of song.

Bon Voyage

Bon Voyage, Godspeed, a pleasant journey and a safe return to our Recording Secretary, Mrs. Claire Mitrani, who left recently for an extended trip to Israel.

Calendar of Events

Monday, March 31—Brooklyn Boro Tea, Federation Jewish Women's Organizations, 1 P.M., at Beth Elohim, 8th Ave. and Garfield Pl. All welcome.

Tuesday, April 1—Sisterhood Executive Board meeting, 1 P.M.

Wednesday, April 2—U.J.A. Brunch for contributors of \$125 and over, at Pierre's, 11:00 A.M.

Wednesday, April 23—U.J.A. Brunch for contributors of \$75 and over. See Ida Fried for details.

Monday, April 28—Ballad of Israel. Presentation celebrating Israel Independence day. Summation of American Affairs. 12:45 P.M.

Monday, May 12—Mother's Day Tribune, musical program. Watch for further details.

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CENTER BULLETIN BOARD

NEXT FORUM LECTURE

MONDAY, MARCH 31, 8:15 P.M.

PROF. MARTIN BUBER



World-renowned Philosopher, Professor at
the Hebrew University

Subject

"THE WAY OF LIFE"

Admission: Center Members — Free; Non-members — 40¢

CONCLUDING LECTURE

MONDAY, APRIL 21, 8:15 P.M.

MAX LERNER

Famed Author and Lecturer

Subject to be announced.

SISTERHOOD GENERAL MEETING

MONDAY, APRIL 28
12:45 p.m.

CELEBRATING ISRAEL INDEPENDENCE DAY

Program

BALLAD OF ISRAEL

A dramatic and musical presentation
by the Rockaway Hadassah
Group.

•

Summation of American affairs by
Mrs. Shirley Gluckstein, Chairman
of Social Activities.

•

*Refreshments served before the
meeting begins.*

APRIL MEMBERSHIP SOCIAL MEETING

Details in the Weekly BULLETIN

A Gala Program
Is Being Planned

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERMAN, LEON

Res. 545 E. 26th St.

Bus. Elec. Contr., 602 W. 59th St.

Single

Proposed by Bert Kampit,
Evelyn Zarider

BRENNER, LEO

Res. 649 E. 95th St.

Bus. Monuments, 367 Rockaway Ave.

Single

Proposed by Morton Weinberger,
Michael J. Rosenfeld

COHEN, MORTON

Res. 556 Hopkinson Ave.

Bus. Law Student

Single

Proposed by Lloyd A. Feuer,
Hyman Glickman

EISENBERG, LEO M.

Res. 921 Washington Ave.

Bus. Building, 69-12 Austin St.

Married

Proposed by Karl Sperber

FORST, HERMAN

Res. 686 Remsen Ave.

Bus. Memorials, 347 Rockaway Ave.

Married

Proposed by Rubin Schwartz,
Bess Altman

FREED, IRVING

Res. 1579 Sterling Pl.

Bus. Grocery, 243 Schenectady Ave.

Single

Proposed by Joseph Freed,
Sam Burg

ETTINGER, MISS MILDRED

Res. 1837 E. 17th St.

Proposed by Jerome B. Simonson

GELMAN, JACK

Res. 411 Howard Ave.

Bus. Butcher, 1809 Schenectady Ave.

Married

GOLDBERG, MISS HELENE

Res. 761 Prospect Pl.

GOLDFEIN, MISS PHYLLIS RENA

Res. 291 E. 51st St.

GOLDSTEIN, RICHARD D.

Res. 377 Montgomery St.

Bus. Post Office

Married

GREENE, SAM

Res. 2546 Ocean Pkwy.

Bus. Window Displays, 62 Main St.

Single

Proposed by Dr. Sidney E. Licht

GREENSTEIN, MISS MARCIA

Res. 2626 Kings Hwy.

KAPLAN, ROBERT

Res. 451 Kingston Ave.

Bus. Tobacco, 649 Warren St.

Married

Proposed by Jack Silverman

LIPSCHITZ, JULIUS

Res. 135 Eastern Pkwy.

Bus. C.P.A., 165 Bway.

Married

NATHANSON, ABRAHAM

Res. 288 Crown St.

Bus. Garage, 666 Coney Island Ave.

Married

Proposed by Joseph Levy,

Ralph Silver

ORINGER, MELVIN

Res. 1616 President St.

Bus. Insurance, 100 Clinton St.

Single

Proposed by Karl Sperber

ROSEN, MISS DOROTHY

Res. 1448 Sterling Pl.

Proposed by Abraham Rubin,

Violet Sternberg

ROSS, EUGENE

Res. 11 Midwood St.

Bus. Brokerage, 19 Rector St.

Single

Proposed by Dr. Harold R. Cook,

Dr. Sidney E. Licht

SCHNEIDER, ALEX

Res. 5110 Beverly Rd.

Bus. Knitting Mill, 476 Knickerbocker Ave.

Married

Proposed by Charles Feinberg

SCHWARTZ, MAX

Res. 990 President St.

Bus. Drugs, 275 Amsterdam Ave.

SHAPIRO, HAROLD

Res. 760 Crown St.

Bus. Kitchen Equip., 57 Gt. Jones St.

Single

Proposed by Arnold Reisler,

Geo. Eisenberg

SKLOOT, HARRY L.

Res. 440 Lenox Rd.

Bus. Poultry, 105 Union St.

Married

Proposed by Frank Schaeffer

Late Applications

ANDERSON, MISS BETTY

Res. 5611 Church Ave.

BIRNBAUM, MISS SYLVIA

Res. 189 Hart St.

FARBER, MISS SYLVIA

Res. 831 Park Ave.

ROSENTHAL, ALBERT S.

Res. 1669 Union St.

Bus. Manager, 9206 Avenue L

Married

Reinstatements

EISENSTADT, SEYMOUR

Res. 1050 Greene Ave.

Bus. Assistant Buyer, Mays

Single

Proposed by William Brief

FRIEND, IRVING

Res. 1516 Union St.

Bus. Engineer, 41 E. 42nd St.

Single

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Junior League News

As usual, the Junior League has had a successful round of programs during the past month. The following plans for the next month's meetings include: April 3rd will feature a talk and group discussion of Passover Traditions and their origins. Mr. Aaron will lead the discussion. There will be no meetings on April 10th or 17th due to the Passover holiday. The meeting of April 24th will be a social evening. Entertainment will be planned by our cultural chairman, Miss Rita Goldberg. The Junior League is open to all boys and girls of college age and meets every Thursday evening.

Gym Schedule During Holidays

The Gym and Baths Department will be open for men and boys on Wednesday afternoon, April 9th (Erev Pesach), from 1 to 4 p.m., will be closed for the holiday on Thursday and Friday, April 10th and 11th, and reopen on Sunday morning, April 13th, at 10 a.m. for the men.

The following week for the concluding days of the holiday, the department will be open for men and boys on Tuesday afternoon, April 15th, from 1 to 4 p.m., will be closed on Wednesday and Thursday, April 16th and 17th, and reopen on Friday afternoon for men and boys at 1 p.m.

News of the Month

(Continued from page 14)

nist rulers of Hungary, followed by protests of other governments, "had considerably abated the tempo of those deportations."

"Unfortunately," the letter adds, "recent reports by responsible press services and newspapers of the free world indicate that the Hungarian Government has resumed these mass deportations and that similar banishments have started on a large scale in Rumania as well."

The letter charged that "the majority of the Rumanian victims are Jews," and noted that the Rumanian mass evacuations have coincided with large scale arrests of Zionists." Recent reports reveal that in the course of the current third round-up of Zionists in Rumania, hundreds of Zionists have been arrested together with their families and that they have disappeared without trace," the letter said.

The letter also warned "that the adoption by the Rumanian Government of the same methods of mass liquidation of the middle-classes as pursued last year by the Hungarian Government, shows that there is a centrally directed policy which is on the way to engulfing all of Eastern Europe. It is our view, therefore, that renewed and even more outspoken public protests by our Government, by other democratic governments and by the United Nations, addressed to both of the

totalitarian regimes involved, are urgently called for," the communication stressed.

The Turkish Government declared illegal the democratic Moslem Party founded by Gevat Atilhan, a leading anti-

Saturday Football For Brandeis University

BRANDEIS University's gridiron schedule for next fall is evidence that the Jewish-sponsored university intends to go right on with Sabbath football. All except one of the contests are set for Saturdays. This does not preclude a switch in policy as an outcome of negotiations that have been taking place between Prexy Abram L. Sacher and leading rabbis. However, the schedule that was just announced indicates a determination to continue Saturday games if possible.

The scheduling of one Sunday afternoon game, the first such contest that the Brandeis eleven will ever have played, apparently shows that university officials realize they may have to bow to religious pressure. The Sunday game may be a test project to see what could be done in the event the team has to be sidelined on the Sabbath.

—BILL WOLF, J.T.A.

Semite. An order was issued to close all the offices of the party, which was conducting anti-Jewish propaganda.

Charges of violating foreign trade regulations, which were brought against Benjamin Schreiber, leader of the Agudas

Israel organization in Austria, were dropped today. The Agudah leader, who had been arrested and later released on bail, said he would sue the Austrian Government for moral and material damages.

Jewish religious life in Prague is continuing although many institutions maintained by Jews have been liquidated, a report indicated. The report stated that a number of synagogues are still open, that six rabbis and cantors are ministering to the congregations, and that the Jewish community publishes its own organ in the Czech language.

About two-thirds of the 2,400 Jewish refugees who were given asylum in Holland between 1933-39 have been granted naturalization, the Netherlands Ministry of Justice announced. The remaining 800 applications are being absorbed in naturalization bills now before the Parliament.

Jews in Iran are making arrangements for the election of a Jewish member to the new Iranian Parliament. The new Iranian constitution provides that the Jewish population may be represented in Parliament by one deputy.

The last displaced person to migrate to the United States under the United States Displaced Persons Act which expired on December 31, has left Bremerhaven.

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Edward Rosenthal, Director

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